THE AMERICAN

RATIONALIST

September 1957

VOL. 2 • No. 3

UR POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man": Know then thyself. Presume not God to scan, the proper study of mankind is man."

EGATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the inds of men.

BRITISH RATIONALISM
an Editorial

PAROCHIAL TAX EXEMPTION
by James Hervey Johnson

LET US REASON TOGETHER
Part II
by Fred Rosenberg

CATHOLIC CONCESSIONS TO SCIENCE
by Colin McCall

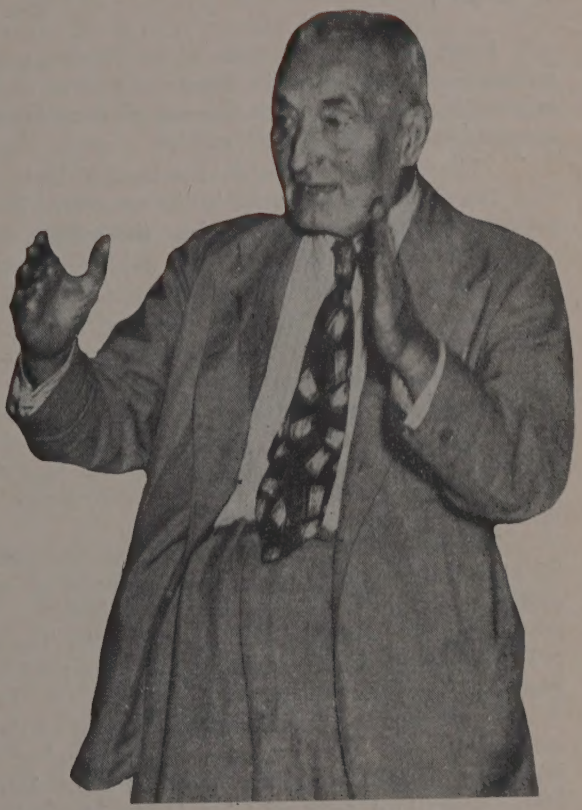
THE DILEMMA OF LIBERALISM
by Bruce L. Melvin

THE POPULATION BOMB
by Ed Doerr

SCIENTISTS DOUBT RISING

"IN GOD WE TRUST"?
by Culbert L. Olson

Is Secularism More Moral Than Religion?
by Orva Lee Ice



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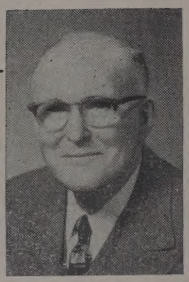
an editorial . . .

BRITISH RATIONALISM



A. B. HEWSON

From contacts with some of the leading personalities among the Freethinkers in Britain, we have received the impression they sense that the **era of demolition** — the iconoclast's delight — is at an end.

"The widows of Asshur are loud in their wail
For the idols are broke in the temple of Baal."

And now it is time to **clear the rubble** and build.

As one of its members, we deplore the significant shrinkage in the membership and support of the British Rationalist Press Ass'n. over the last few years. This obviously indicates that the current generation of Britons largely is uninterested in the old polemics and diatribes of the idol breakers of other years and requires something more constructive. We say all honor to these idol breakers of old for doing a necessary job in the face of public scorn. They served their day and generation well but this is another day.

The R.P.A.'s publication is now in the gifted hands of Hector Hawton who is entering upon a period of experimentation to re-establissh the R.P.A.'s forward movement. We wish him well most heartily. The sustained R.P.A. efforts of approaching sixty years will not have gone for naught, of this we are certain.

In spite of the prevailing pressure for conformity to the orthodox patterns, no considerable number of really intelligent people in Britain, at bottom, considers that a literal belief in a personal God, in the inspiration of the scriptures, in the virgin birth or in a future life is especially important.

Nevertheless and notwithstanding, many still cling to the time-honored church institution which they have inherited because:

1. It provides a mark of respectability in the society in which they find themselves.

2. It provides means of a sort to satisfy their social needs.

3. It provides training, however garbled and inadquate, for their children in moral and ethical principles for which they feel the need.

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THE GOOD BOOK
by Jack Bays

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AMERICAN RATIONALIST
2218 St. Louis Ave., St. Louis 6, Mo.

the pic on the cover

Here is an "action" study of the late Dr. Anton J. Carlson who became a legendary figure at the University of Chicago where he was known as "AJAX".

He was too intellectually honest to continue in the Lutheran ministry more than one year and went on to become one of the most honored and beloved scientists of his generation. He spurned baseless fantasy for the greater marvels of reality.

His Moody lecture, "Science And The Supernatural" is a classic of Rationalism.

The lecture was published in pamphlet form and can be ordered thru the American Rationalist. Get your copy today.

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These things, as yet, Rationalism has failed to provide.

These church people recoil from the vapid vituperation of so many militant Atheists who think their obsession is the Alpha and Omega of Freethought whereas, when one becomes an Atheist and stops there, he then and there actually ceases to be a Freethinker. Atheism is only a first step along the road to intellectual freedom. To command respect, we must emphasize that which ňe are **for.** That is all people are interested in. The things we are against then become obvious.

The British National Secular Society (N.S.S.) with its open-air lecture platforms being steadily expanded in additional cities, is aggressively moving toward a widerspread presentation of the ideals of Rationalism to churched and unchurched alike.

Furthermore, it also is setting up, progressively, fully organized local chapters with permanent meeting places throughout Britain for regular forums and lectures covering both personal and societal problems of current interest.

In this work, it has the effective support of the N.S.S. official publication, "The Freethinker," now in its 76th year and having a substantial circulation as such journals go.

This journal is ably co-edited by Messrs. Taylor and Hornbrook capably seconded by Messrs. McCall and Griffiths. All four of these gentlemen together with Dave Shipper, the foreign correspondent of AR, welcomed your editor to London at dinner in a Soho restaurant the evening of his arrival. We salute them all for their dedicated devotion to a work the doing of which largely is its own reward. We are proud to be associated with them and were much gratified to learn that our Dave Shipper is unanimously regarded by both N.S.S. and R.P.A. as one of the most effective spark-plugs of the movement in Britain.

The one thing we miss above all else in Britain is a first move toward the setting up of schools for the children similar to the schools set up by the Independent Labor Party years ago which, in a couple of generations, brought the I.L.P. to power.

It can do the same for Rationalism not only in Britain but in the U.S.A. We will never destroy supernaturalism and establish a real civilization otherwise.

Reported from London this 30th day of July.

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NOTE: We apologize for the lateness of the September issue due to the editor's visit to the British Isles and the Chicago and St. Louis delegates' attendance at the ARF Convention in Philadelphia.

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Editor's comment:

The under-the-surface Rationalist Reformation which first rose to view in a Christian church in Marblehead, Mass., breaks the surface once again in the city of Minneapolis, Minn. Perhaps, the double M, in both cases, indicates the Millenium of intellectual freedom is fast approaching.

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IS SECULARISM MORE MORAL THAN RELIGION?

by ORVA LEE ICE
Minister Calvary Baptist Church, Minneapolis

Secularism may come to be recognized as more moral than religion. That is, if secularism is thought of as an objective, non-partisan approach to life with a common respect for human differences, and religion as a fixity of opinion and unquestioned obedience to authority. Maybe secularism is not as secular as it is **preached** to be, nor is religion as religious.

In religion, people champion fixed and unchanging creeds bolstered by irrevocable authority so that between religious groups there is little common ground of understanding and sympathy. In secularism, absolutism is opposed by a more flexible and humane attitude, it affords a more dispassionate approach to civil and religious problems and thus has a better moral content. Certainly "secular" is not an antonym for "moral."

The morality in secularism is disclosed in our approach to public education. We refer to it as secular education. Here our founding fathers, religious as they were, stood against teaching religion in the schools. It was not a stand against religion but for the good ethical principle of educating our children free from dogmatic religious bias. Absolute religion lacked the moral value that secularism afforded. So that even today we still stand against religious training but advocate moral teaching in our public schools.

The value of the moral approach of secularism is revealed in the history of scientific advance. Technical progress had come on the secular plane. In most instances new discoveries were opposed and discoverers persecuted by organized religion. Had it not been for the freedom of the secularist approach with respect to new ideas, progress would have been considerably delayed.

Indeed, democracy itself is the result of faith in

I Am Not Afraid, Are You?

By Marilla M. Ricker

Our country in its infancy made a serious, if not fatal, mistake. It gave freedom to its worst enemy.

When a Roman Catholic priest was allowed to build an altar on our soil, that altar was the same that lovers of freedom in other lands were tearing down. It was the altar which burned Bruno, which has committed every known crime against man and man's freedom. It was the altar of religious despotism.

Year after year the enemy of republicanism has grown, grown in numbers, grown in power — grown in pride and arrogance until today it threatens the very existence of the United States of America.

The menace which our nation has most to fear is not wealth or poverty; it is Romanism, the enemy of manhood and womanhood, the worst enemy of those who kneel at its altar.

—Written 50 years ago.

•

So Billy Graham is invading New York! In this time of tranquilizers and "let God do it" religion, we need another Robert Ingersoll or Clarence Darrow to kick us in the pants.

J. Ted Davis.
Colorado Springs, Colo.
—Newsweek.

•

On the lovely lawns of Magdalen the Vice-Chancellor explained how on the top of the tower every May Day morning a 17th-century hymn is sung at sunrise.

"Why?" asked Mr. K.

"Because we've been doing it for five hundred years," replied the Vice-Chancellor. Mr. K. smiled and shrugged his shoulders.

—News of the World.

•

State Rep. John Orr of Florida, on why he opposed passage of a bill to outlaw indecent literature:

"It would even pull the Holy Bible from our bookshelves."

the virtue of secularism. Our fathers brought forth on this continent a new government founded on the high moral concept of tolerance. The democratic community becomes a union of diverse elements. While some colonies might have insisted on their particular religious creed, it was found to be more right and equitable to make no fixed law with respect to religion or prohibiting the free exercise thereof. The theist's morality may be centered in absolute revelation, the atheist in reason, the humanist in man himself, whereas the moral right of democracy permits them all and persecutes none. Only by this secular approach can there be goodwill and harmony. Theists, atheists, humanists, and intellectuals disagree to the point of violence, but reach a common ground on the level of secularism.

Here then is something more just than much that is religious. It encourages and dedicates itself to a respect for an understanding of human differences. It recognizes that when diversity dies and conformity takes over, freedom is sacrificed. It is a strong tower against totalitarianism and absolutism in government.

In global relationships it becomes more evident that world peace and security will never come but on the avenue of secularism. Suspicion and insecurity is promoted when we persist in advocating fixed authority. Democracy cannot itself be a way of life for all mankind if it operates without criticism, inspection and improvement. We cannot hope for the kingdom of God if we must insist that only other nations must make changes while we refuse to adjust. If government is to be moral it must be tolerant. Unquestioned obedience is the sure road to absolutism—and dictatorship.

Relative to the ideal for a common humanity for all people, the Kingdom emphasis, religion is placed in the paradoxical position of both preaching it and opposing it, while secularism is offering the only plateau where the differing political and moral codes can be properly appraised. It is only on the non-mystical, nonsectarian or secular approach, where the ideals of the various peoples of the world can meet for understanding and adjustment. Apart from their religion people generally behave like people. Within their religion, they become divisive and unbrotherly.

The morality of secularism is manifest in that it discourages ideas that there are superior and inferior races of people; that the pigment of one's skin determines his moral value. How like the secularism of Jesus this is. In him was neither Jew nor Greek, bond nor free.

While no one would attempt to prove that Jesus was unreligious, it is proveable that he was a champion

of the secularistic approach. It is only as he was so that he has become acceptable to all races and classes of men. He was a Jew but no one has that conception of him. He certainly was not orthodox. To the religionists of his time, and to all of this time who honestly think of him, he was one of the radical heretics of history. He was no respector of persons. The common people of all classes heard him gladly. He received all without reference to their religious or social creed. He met them on the common or secular plane. He was thus more moral than the religionists of his day and more moral than much of the religion of our day that carries his name.

The morality of secularism is evident in that it recognizes that no final word has been said in anything, not even in religion. It is just as moral as Jesus was when he said he had many things he could not reveal but the people were not secular enough to receive them.

Protestantism was a venture away from ecclesiastical dogma and hierarchy. It was a movement toward the freedom and right of the individual to think and believe for himself. Unfortunately in many instances it has become the victim of its various orthodoxies. In such cases its moral value to God and man becomes limited.

Perhaps a confusion comes in our belief that to be moral one must become exclusively religious. Somehow we confound morality with certain theologies. We may hold that that which is godless is whatever does not gain ecclesiastical sanction, particularly of our own religious teaching. Moral value is sacrificed by contention over faith and order.

Secularism, defined as a mutual respect for our human differences, religious, ethnic and social, is more wholesome, moral and truly religious than much of our sectarian contentions. In this sense, Jesus was religiously dedicated to secularism. In this sense, secularism might be more truly religious.

The Churchman, July 1957.

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PAROCHIAL SCHOOL TAX EXEMPTION AGAIN BEFORE CALIFORNIA VOTERS

By James Hervey Johnson

A group of Californians headed by John A. Owen, and known as "Californians for Public Schools", has launched a statewide action to obtain sufficient signatures of registered California voters to place a constitutional measure on the next general election ballot which will

RATIONALIST ORGANIZATIONS

The purpose of this column is to list all known rationalist, secularist and Freethought organizations that are democratically functioning in their area and which we can recommend to our readers. We like our friends to affiliate with local societies no matter under whose particular auspices they operate.

ARIZONA

ARIZONA SECULARISTS, U. S. A., P.O. Box 893, Phoenix, Arizona.

CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

SAN DIEGO, CALIF.

FREETHINKERS SOCIETY OF SAN DIEGO 933 9th Ave., San Diego 1. President: James Culbert Vice Pres.: Squires Russel. Meetings: Each Sunday night at 8 P.M. — Public is invited.

DENVER, COLORADO

JEFFERSON PHILOSOPHICAL SOCIETY OF COLORADO, Dr. Theodore Schreiber, 1904 S. St. Paul Ave., Denver 10, Colorado.

CHICAGO, ILLINOIS

AMERICAN HUMANIST ASSOCIATION, CHICAGO CHAPTER, 615 Davis Street, Evanston, Ill.

PIONEERS OF INDEPENDENT THOUGHT, meet second Sunday of month, T. G. Masaryk School, 5701 W. 22nd Place, Cicero, Ill., 8 P.M.

FREISINNIGE GEMEINDE, Joe Braun, 3541 W. North Ave., Chicago 47, Ill.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23, Ill.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Place, Cicero, Ill.

THOMAS PAINE CHAPTER NO. 2, CRFA., 4236 W. Cermak Rd., Chicago 23, Ill.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Rd., Chicago 23, Ill.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

NEW YORK

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, Frank Hrbek, 4512 Liberty Ave., North Bergen, New Jersey.

MICHIGAN
MICHIGAN LIBERAL LEAGUE, 23034 Donald, East Detroit, Michigan.

ST. LOUIS, MISSOURI
RATIONALIST SOCIETY OF ST. LOUIS, 2218 St. Louis Ave., St. Louis 6, Mo.

GERMAN SCHOOL ASS'N. AND FREE COMMUNITY OF N. ST. LOUIS, INC., 2218 St. Louis Ave.

AMERICAN RATIONALIST FEDERATION, 2218 St. Louis Ave., St. Louis 6, Mo.

CLEVELAND, OHIO
CLEVELAND CZECH RATIONALISTS, Anton Belsan, 5149 Fowler, Cleveland 7, Ohio.

YELLOW SPRINGS, OHIO
AMERICAN HUMANIST ASSOCIATION, Box 227, Yellow Springs, Ohio.

OKLAHOMA CITY, OKLA.
Contact: John H. Latta, Box 10 W Warr Acres Branch, Oklahoma City, Okla.

PHILADELPHIA, PENNSYLVANIA
FRIENDSHIP LIBERAL LEAGUE, 5233 No. Fifth St., Philadelphia 20, Pa.

RHODE ISLAND
HUMANIST FELLOWSHIP, Sahag Avedisian, 64 Bucklin St., Pawtucket, R. I.

TULSA, OKLAHOMA
Contact: Ronald Pesha, 1930 East 33rd Place, Tulsa 5, Oklahoma.

TEXAS
CONGREGATION OF CZECH RATIONALISTS, 309½ E. 29th St., Houston, Tex.

WISCONSIN
FREIE GEMEINDE, Jefferson Hall, 2617 West Fond du lac Ave., Milwaukee 6, Wisconsin.

JEFFERSON FREETHOUGHT SOCIETY, 2617 West Fond du lac Ave., Milwaukee 6, Wisconsin.

WASHINGTON
SEATTLE SECULARIST SOCIETY, Mr. J. C. Leider, 5327 Fountain Street, Seattle, Washington.

CANADA
VICTORIA HUMANIST FELLOWSHIP, Dr. Marian Sherman, 2901 Sea View Drive, Victoria, B. C., Canada.

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FLORIDA RATIONALIST SOCIETY
OREGON RATIONALIST SOCIETY
IOWA RATIONALIST SOCIETY
WASHINGTON RATIONALIST SOCIETY
OHIO RATIONALIST SOCIETY

Temporary headquarters:
Org. Committee American Rationalist Federation, 2218 St. Louis Ave., St. Louis 6, Missouri.

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Readers who desire contacts with other Freethinkers in their area are invited to write the Organizing Committee of the American Rationalist Federation, 2218 St. Louis Ave., St. Louis 6, Missouri.

require private schools to pay taxes. They are using such slogans as, Guard your public Schools — Guard your American Freedoms, Guard your pocketbook — Don't pay Someone Else's Taxes. Most of the private schools in California are Roman Catholic Parochial Schools.

Four years ago, using big billboards and newspaper propaganda, with pictures of crippled children saying "Don't tax our Schools", the Catholic church, with $500,000 to spend and an army of unpaid workers, was able to gain exemption of private schools from taxation. The margin was a narrow one.

Since that time, the constitutionality of the measure has been before all the courts of the State and the Federal courts to the Supreme court. Although the lower courts ruled that the tax exemption was unconstitutional, the Supreme Court of California and the Supreme Court of the U.S. ruled that the exemption was legal. The new petition follows and the fight will be made to put the schools back on a tax basis.

The California State Board of Equalization has reported that the assessed valuation of privately owned property exempt from taxation increased in 1956 to an all-time high of over one billion dollars. Approximately the sum of $130,000,000 was in the exemption granted to private schools, most of them Catholic. Assessed valuations are usually only 25% or a third of the full value of the property.

The savings in actual taxes is approximately the sum of $70,000,000 a year to the Church-owned schools, which was of course loaded upon the rest of the taxpayers.

If sufficient signatures are obtained, and there is little doubt but what there will be, the measure will be put before the voters at the 1958 election, or any general election held sooner.

The present petition provides that private schools used **exclusively** for crippled, blind, physically handicapped or mentally retarded children would remain tax exempt, but that all religious schools will be taxed, as they were before. This will eliminate the possibility of honestly using the crippled children's dodge to gain the sympathy of the voters who are too busy with personal affairs to make a real study of the facts.

California readers are urged to interest themselves in circulating petitions, and signing them. Information may be obtained from the following addresses:

NORTHERN CALIFORNIA
830 Market St., Room 505, San Francisco 2, Calif.

SOUTHERN CALIFORNIA
408 So. Spring St., Room 614,
Los Angeles 13, Calif.

SAN DIEGO HEADQUARTERS
935 9th Ave., San Diego 1, Calif.

This is a very constructive fight for separation of church and state and, if effected, will mean a saving of taxes for the California taxpayers and the establishment of a firm principle. It is a great opportunity for Freethinkers of California to do something very beneficial for America and for Freethought. Those who do not live in California could send contributions to the great effort to preserve separation of Church and state. This kind of activity is constructive and is much more important than mere propaganda against the Church because, if effective, it emancipates California taxpayers from paying what is in effect a tribute of $70,000,000 a year to Rome for the purpose of indoctrinating Catholic Children with the Catholic principles of:

1. No separation of Church and State:
2. The Catholic Church is the one and only true Church; All others are counterfeit: Freedom of Press, Freedom of Religion, Freedom of Speech, are wrong;
3. Catholics should not read anything on the censored list:
4. Catholics should not marry nor intermingle with congregations of other faiths; should not join the Rotary clubs, the YWCA or the YMCA, etc.

All such doctrines are un-American and contrary to the principles upon which the country was founded. Under the tax exemption the taxpayers are forced to support doctrines which they are bitterly opposed to! The Californians for Public Schools hopes to remedy this intolerable condition.

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"True religion is not a theory—it is a practice. It is not a creed—it is a life."—Robert G. Ingersoll.

"The essence of religion is the strong and earnest direction of the emotions and desires toward an ideal object, recognized as the highest excellence and as rightfully paramount over all selfish objects of desire."—J. H. Huxley.

"Religion is Man's aspiration to be in harmony with the all."
—Paul Carus.

(Contributed by Soren Dahl)

FREEDOM OF RELIGION

To the Editors: With much interest I read Edna Ruth Johnson's article "Demanding Freedom of Religion," in the June issue of THE CHURCHMAN. It would seem to indicate that all the forces which are fighting for all our various freedoms should band together and have a thorough study of forces fighting against them. Two of the most flagrant freedom violators appear to be, since 1938, the un-American Activities Committee and the Roman Catholic Church (this latter since the days of George Washington). In addition to limiting or taking away fretdoms, thus the world's largest corporation appears to be undermining the Constitution and Bill of Rights. I refer to such procedures as muzzling the press, radio, T-V, public schools and their text books, publishers, libraries, book-sellers, banning books, Encyclopedia Britannica, attempting to force Roman Catholicism to be taught at Princeton by a Roman Catholic priest, to force a Methodist college to stop teaching religion and philosophy because it is distasteful to Roman Catholic students registered there, and many other items too numerous to mention. Unless there is an immediate and powerful movement to stem the tide, it may be too late to save the country from Catholicism. Avro Manhattan's book, The Dollar and the Vatican, is a must for every American.

M. S. Peters.
San Anselmo, Cal.
—From The Churchman

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INTRODUCING . . .

Ottokar Soukup, being a dedicated Rationalist, has always been motivated by a consuming curiosity as to life's purpose. With a few strokes of a pencil or brush he brings out in striking form the essenct of an idea either subtly or explosively as occasion requires. We value highly his support, both with his cartoons and as one of our guarantors.

•

THE LORD'S PRAYER

Revised for Moderns

May we reverence Life, within us
And in all nature.
May we strive for the good,
And help to realize the ideal.
May we find each day
Our proper work.
May we do unto others as though
We were the others.
May we know good and evil
And overcome evil with good.

—The Register

WANTED
NATIONAL ORGANIZER
Must be good speaker and know the movement
AMERICAN RATIONALIST FEDERATION
2218 St. Louis Ave., St. Louis 6, Mo.

FRED ROSENBERG

LET US REASON TOGETHER

Part II

Ever meeting new challenges brave and bold
For we who are young in spirit know that we can never grow old!
Never afraid of what was different and new
Determined to think and to dare and to do!
Disciples of reason walking the 'Rationalist Road!'
Worthy of our innate dignity and ever mindful of our radiant goal!
Tolerant of those who like unto a crutch did lean on faith and were weak
But ever determined whatever the cost the truth to seek!
Knowing that growing is a journey that is long
Yet knowing that 'sweet reason' is the prize to be sought and the burden of our song!
Yes! The way is hard and the sky is high
But look you! Look you! Wherever you are!
If from blind dogma you would be free
It is better to stumble and to fall and to rise, my friend
Aye! It is better to struggle to even crawl but to grow until the very end!
There are those would say that the day should never end!
Have they never seen the stars look down?
Have they never seen the moon cast its light upon the ground?
In everything that breathes and grows
The story of creation shows struggle to a higher goal!
In reason's sight we know that the day is as the night!
We found in our reasoning that only those who truly never lived were afraid to die!
Man in his infancy cries out; — "I am filled with unknown fears!"
I am filled with doubts why should I try to reason and to work things out?"
Why not surrender my reason to those who claim to know the way?
For after all, don't they claim to be inspired, though they be dogmatic in what they say?
Do not use logic or appeal to reason to explain man-made faith.
For the answer that will come back to you is that you are damned in a voice oft filled with hate!
Has not man many religions and has he too not many gods?
Search you well the dogmas and the creeds live you near or live you far.

THE WIDE, WIDE MOVEMENT

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

The FRIENDSHIP LIBERAL LEAGUE has announced that the National Parks Service, operating Independence Hall as a National Shrine, consented to allow the bust of Thomas Paine to be placed in the League's Thomas Paine Center on loan for one year. In the 1870's the Patriotic Citizens of America started a fund to be raised to pay the sculptor $5,000 for the marble bust. The city of Philadelphia declined to receive the bust and in 1918 it was placed on exhibit in Independence Hall. In 1931 the Philadelphia Art Jury relegated it to storage in the cellar. Several organizations and individuals asked to be given the bust. The National Parks Service felt they had no authority to give away or sell the bust so it was loaned to the Paine Center. All Rationalists in their visits East should stop in at the Center and see it. All the delegates and visitors to the AMERICAN RATIONALIST FEDERATION convention were able to see the bust. More details of the convention will appear in the November issue.

The **Liberal** magazine, contrary to all practices of Freethought journals, has unexpectedly published in its August issue the full financial statement of the Friendship Liberal League, the sworn statement given to the Department of Internal Revenue. This may place a burden on other Freethought organizations to furnish statements to those who give support and cooperation, something any non-profit organization should be willing to do. The Philadelphia members may now justly criticize certain religious organizations for their secrecy. Another illustration of open, democratic measures was the fiinancial report given to the convention of the AMERICAN RATIONALIST FEDERATION in Philadelphia when Treasurer James Kaigler read his report and provided mimeographed copies of the past year's financial statement to all delegates. These are welcome signs, for when such an organization as the Disabled American Veterans can collect $21,000,000 in one year and 91 percent goes for "administration costs" someone is bound to become suspicious. We don't want that to happen to the best of all causes.

An article written by Joseph Lewis, President of the FREETHINKERS OF AMERICA, concerning the recently discovered letters written to Citizens of Rhode Island by Thomas Paine, was placed in the Congressional Record (Wednesday, July 3, 1957) by Senator Jacob K. Javits of New York. Extracts from Paine's letters, which were six in all to Rhode Island, were quoted in the almost one and one-half pages of the Congressional Record. The State of Rhode Island had objected to the 5% tax on imports to pay for the revolution. The question of whether states had the right to ignore Congress arose. James Madison predicted that a break-up of the Confederacy would occur, and Washington, himself, declared that unless Rhode Island agreed to the impost tax, "the blood which has been spilt . . . will avail us nothing . . ." predicting anarchy and confusion. Joseph Lewis writes, "So persuasive were Paine's words, so unanswerable his logic that after the sixth letter appeared, the people of Rhode Island reversed themselves and immediately passed the resolution asked by Congress . . . and thereby saved the Union."

The CZECH RATIONALIST FEDERATION held a picnic, in Chicago, and despite threatening skies, was a success.

A picnic held by the FREISINNIGE GEMEINDE of Chicago at the home of their treasurer, Lahenz. Joseph Schlesinger, able secretary of the group, has been staying at a recreation camp in Genoa City. He received an honorary emblem for his work of 40 years for the Workmens Benefit Fund of the U.S.A.

Charles Smith, editor of **The Truth Seeker,** spoke on the subject **Why I am an Atheist** before the Young People's Society of the Church of the Savior (Episcopal), Denville, New Jersey. There were so many questions asked that Smith missed his last train and had to return to New York by bus.

Staff members of the AMERICAN RATIONALIST magazine, Walter Hoops, Boyd Wamack and Eldon Scholl visited Chicago and listened to the regular Sunday morning radio program of the Czech Rationalists when the excellent announcer, Joseph Lacina, mentioned the visit of the St. Louisans and urged listeners to subscribe to the magazine. The hour-long program, mostly in the Czech language, is carried over Station WHFC from 10 to 11 every Sunday morning. The visitors were roally treated by the Cejkas. A conference on the magazine activities was held at the home of cartoonist Otto Soukup along with editor Arthur B. Hewson and Pat O'Connor.

Arthur Cromwell's article on "Why I do not Believe in a God," from the March, 1957 issue

of the AMERICAN RATIONALIST, will be translated and printed in the De Vrijdenker of Holland.

In Canada the Victoria Daily Times has been publishing Freetthought letters from members of the HUMANIST FELLOWSHIP. Harold R. Rafton, well-known Humanist in Massachusetts, spoke before the Freethought group of 100 persons on a subject similar to Arthur Cromwell's lecture, which is becoming a sought-after reprint.

The COMMITTEE FOR FREEDOM, which handled the Leslie Hill defense fund has refunded practically all the money donated, on a pro-rata basis. Some individuals asked for return of their donations. Others designated organizations or publications to receive their refund. The American Rationalist received $76.00, the Friendship Liberal League $21.00, the American Rationalist Federation $25.00, Freethinkers of America $21.50, Progressive World magazine $18.50, League for Religious Freedom $15.75, The Ethical Society of St. Louis $23.50, The Ripsaw $9.50, and the St. Louis Civil Liberties Committee $5.00. Larger refunds had already been made to the Truth Seeker and the Friendship Liberal League.

Alex Deutsch, President of the German School Ass'n. (Freie Gemeinde) of St. Louis, died suddenly and was cremated with Rationalist services given by Eugene Hoffman, a member of the Freie Gemeinde and the Rationalist Society of St. Louis.

A group of Freethinkers in Mansfield, Ohio, have started an organization called the PHILOSOPHICAL SOCIETY OF MANSFIELD. All readers in that area should contact Earl S. Seifley, 83 Bowman, Mansfield, Ohio.

Joseph Lewis, President of the FREETHINKERS OF AMERICA, was interviewd on the Mike Wallace TV program, on WABD. The script of the program appears on five pages in the July, 1957, issue of **The Age of Reason Magazine.** Asked if he felt bitter because there is no God in his belief, Mr. Lewis answered Wallace that: "I am an emancipated human being, completely free from a belief in a tyrant God. It wouldn't make a particle of difference to me if there is a God or not. In fact, I would really feel sorry for an Omnipotent Being who couldn't make a better universe than we have. If, with all the resources at my disposal, I could not make a better world, I would be ashamed of myself." The interview covered many subjects, the belief of atheists, the Ten Commandments, the Bible stories, encroachment upon education by religion, Billy Graham, death-bed repentance of atheists. Mr. Lewis has distributed about 100,000 letters in New York as a manifesto against Billy Graham and an account of the "counter-crusade" was carried by many newspapers.

Freethinkers in Oklahoma and surrounding areas are organizing a group on a state-wide basis. All Rationalists in Oklahoma are asked to contact Mr. John H. Latta, Box 10-W, Warr Acres Branch, Oklahoma City, Oklahoma. Mr. Latta says that all mail with "In God We Trust" stamps will be refused. He has been campaigning against the stamp.

The **Liberal magazine** has reprinted AR's list of Rationalist organizations making **The Liberal** and the **American Rationalistt** the only two such pubications to give pubicity to all recognized organizations in the United States. **The Age of Reason** has been giving notice of new groups being formed. **Catholics and Public Schools,** by Edd Doerr, in our May issue of AR was reprinted in the Protestant (strongly anti-Catholic) **Voice of Freedom,** not to be confused with a paper of the same name published by the Freie Gemeinde of Milwaukee.

FOREIGN NEWS

The students at the University of Witwatersrand, South Africa, have been subjected for years to intense religious propaganda, more recently by the Anglicans. Meetings have been held at which avowed atheists or agnostics have ap-

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peared on the same platform but always arranged so that the Anglican speaks last, assuring the audience that religion has triumphed in the verbal battle. The Anglicans have an official "chaplain" who has been granted the use of an office at the university. Many students expressed the view that the excessive religiosity be countered by the fresh air of rational thought. This has resulted in the formation of a STUDENTS' RATIONALIST SOCIETY, for students prepared to indulge in open and untrammelled discussion on religious topics. A number of the teaching staff have welcomed the formation of the society and have offered to help in lectures and debates. The columns of the **Rationalist,** organ of the RATIONALIST ASSOCIATION OF JOHANNESBURG have been offered as a medium for news and views. The Johannesburg group continue with full programs, one of which attracted a record crowd when more than 60 people came and extra chairs had to be brought in. Several speakers gave their accounts of humanist and Rationalist philosophy. Meetings are held in the public library.

At the annual meeting of the FREIGEISTIGE GEMEINSCHAFT, of Berlin, Germany, Dr. Hans Vogtherr was elected Chairman with other officers, trustees, advisory board and entertainment committee.

A new Austrian organization is the KÖRPERSCHAFT DER KIRCHENFREIEN, with headquarters in Graz. They already have from 400 to 500 members and issue a bulletin **Der Kirchenfreie.** They are alive to dangers of Catholic Action and seek to defend freedom of school, marriage laws and resist Catholic indoctrination.

A new organization founded in Germany is the GESELLSCHAFT ZUR FÖRDERUNG DER FREIEN RELIGIONS UND LEBENSKUNDE in Schleswig-Holstein. It is an affiliate of the Deutschen Volksbundes für Geistesfreiheit.

A three-page article on **International Freethought** by Dave Shipper in the **Vapaa Ajattelya** (Free Thinker) of Helsinki, Finland, mentions the **American Rationalist.** Shipper's articles in **The Indian Rationalist** and German papers also have mentioned the new **American Rationalist** magazine. Mr. Shipper, foreign correspondent for AR, writes in several languages, including German and Italian.

A new group of Rationalists has been formed in the new country of Ghana. More information later on this.

In Antwerp a new students' Freethought organization was started, called the VRIJZINNIGE ANTWERPSE KRING.

In Neu-Isenberg, West Germany, the FREIRELIGIÖSE LANDESGEMEINSCHAFT HESSEN opened their new building containing business headquarters, conference and lecture room.

Every Wednesday evening in Vienna the GESELLSCHAFT FUR ETHISCHE KULTUR give lessons on secular social ethics for children. The Austrian freethinkers suffered a loss with the death of Richard Ehrenzweig who was a committee-man when the FREIDENKERBUND was suppressed in 1933. He kept contact with other leaders through underground channels until the end of the war in 1945 and when permitted re-organized new Freethought activities in Austria.

The Rome section of the Giordano Bruno Association, ASSOCIAZIONE NAZIONALE DEL LIBERO PENSIERO, held an open meeting at their headquarters. Principal speaker of a well-attended meeting was a lecture on **New Aspects of the Lateran Treaty,** by Gino Valori.

The LANDESVERBANDES NORDRHEIN-WESTFALEN (North Rhine-Westphalia Section) of the DEUTSCHEN FREIDENKER-VERBANDES held their annual conference which attracted over 100 delegates and guests. They were welcomed by their president Wilhelm Bruckmann and later by Büurgermeister Alfred Friebe. Hubert Freistühler lectured on **Materialistic and Idealistic Philosophy.**

Prof. R. S. Yadava supercedes the founder-editor of the **Indian Rationalist,** Mr. S. Ramanathan. The Indian paper failed to appear for two months owing to postal authorities who did not grant a new registrattion to the monthly when it changed from publication in Madras to Meerut.

The various branches of the FEDERATION NATIONAL DES LIBRES PENSEURS of France continue busily with activities. The Nice group heard a lecture from Madame Sol Ferrer, daughter of Francisco Ferrer. The Brienne-le-Chateau group organized a conference featuring lectures by traveling speaker Georges Las Vergnas and Andre Lorulot, editor of **La Raison.** The Dijon group received a lecture from Henri Perrodo on **Celibacy and Priestcraft,** who also spoke to the Chatillon-Surseine group. The Bordeaux group had an outdoor demonstration. The Indre-et-Loire group re-formed under the presidency of Lorilloux Maxime with an active program. The Gironde group held an annual conference on over-population. The Rennes group visited the grave of the great French Freethinker and writer Joseph Turmel, finishing with a social evening and banquet. The Flers (Orne) group had an attendance of 200 for a public meeting when Georges La Vergnas lectured on **The Church**

and the War. The Oise and Herault groups held special meetings for election of conference delegates. The Sarthe group had a Freethought wedding celebration after a secular wedding ceremony. The Loiret-Orleans group received a lecture on **Vatican Imperialism Menaces France and the World,** by Jean Cotereau. Two other groups held meetings of interest.

The Algerian Freethinkers LA LIGRE PENSÉE D'ALGER protested against President Coty's Vatican visit and against France being represented at the christening of Princess Caroline of Monaco. Two Algerian branches Alger and Oran held well-attended reunion dinners.

The Mexican journal **La Voz de Juarez** carried a message from C. Bradlaugh-Bonner, President of the World Union of Freethinkers, concerning the world meeting in Paris in September.

In Liege, Belgium, the ASSOCIATION RATIONALISTE placed a wreath on the grave of their ex-President of honor C. R. Moris on the first anniversary of his death. The VRIJDENKERSUNIE held a "worstenbroodaword" (Wurst and bread evening) in Antwerp which was pronounced a great success. They recently held their 64th National Congress. They also held a Youth Day with a parade, outdoor demonstration, variety show and social.

In England a meeting of the BRISTOL RATIONALISTS was announced on the B.B.C. airwaves that Dave Shipper, European Correspondent of **The American Rationalist** would be present. So AR has been announced in Chicago and Bristol over the radio. Dave Shipper's criticism and queries directed to Radio Budapest have been broadcast over the Hungary broadcasting system.

The DAGENHAM BRANCH of the NATIONAL SECULAR SOCIETY of England staged a debate **Mankind's Need: Christianity or Secularism?** The Rev. Gill represented Methodists and General Secretary Colin McCall represented the NSS. The NSS is entering a team in the East London Debating Competition.

Freethinker editor G. H. Taylor and writer H. Cutner represented the paper at a Herbert Spencer remembrance ceremony at his tomb in Highgate Cemetery at which Lord Boyd Orr laid the wreath.

The Polish Society for Secular Schools held their second conference in Warsaw. The society now has 100 branches and 25 secular schools are functioning in Poland, another 29 in process of organization. The minister of education addressed the conference. Recent church-state agreement makes it possible for secular parents to obtain non-religious education for their children.

The Dutch VRIJDENKERS VERENIGING "DE DAGERAAD" (Freethinkers' Association - "The Dawn") celebrated its 100th anniversary last year and now has 1200 members with a militantly anti-clerical weekly **De Vrijdenker** with a circulation of 2500 subscribers.

In Lower Saxony, West Germany, the FREI-RELIGIÖSE LANDESGEMEINSCHAFT NIEDERSACHSEN held its annual conference with almost 100 delegates welcomed by the oberbürgermeister (Lord Mayor) of Holweg-Hannover, and President Karl Schrader. Principal speaker was Dr. Bronder.

The many branches of the FREIGEISTIGEN VEREINIGUNG DER SCHWEIZ of Switzerland continue usual activities. The Basle group heard a lecture on **Socialism and Freethought,** by Dr. Walter Nelz, the Berne group heard a lecture from honorary President of the FVDS, Dr. W. Baumgartner, on **Freethought and Positive Action** and the Zurich group has meetings every Wednesday at the Restaurant Strohhof under the chairmanship of Oskar E. Zimmerman, 77 year old president of the group ,who speaks six languages. The Schaffhausen group was lectured by Professor Dr. Leemann.

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The Birthplace of Burns

Though Scotland boasts a thousand names,
Of patriot, king and peer,
The noblest, grandest of them all
Was loved and cradled here.
Here lived the gentle peasant prince,
The loving Cotter king,
Compared to whom the greatest Lord,
Is but a titled thing.

'Tis but a cot roofed in with straw,
A hovel made of clay,
One door shuts out the snow and storm,
One window greets the day.
And yet, within this room I stand
And hold all thrones in scorn,
For here beneath this lovely thatch,
Time's sweetest bard was born.

Within this hallowed hut I feel
Like one who clasps a shrine,
When the glad lips at last have touched,
The something deemed divine.
And here the world through all the years,
As long as day returns,
The tribute of its love and tears,
Will pay to Robert Burns.

Ayr, Scotland,
August 18, 1878.

ROBERT G. INGERSOLL.

Catholic Concessions to Science

By COLIN McCALL

The Church of Rome—we do well to remember—is an extremely shrewd political organization which today rarely stakes all on a single political policy. It aims to share the spoils, no matter which political party emerges victorious in any country and, as Mr. F. A. Ridley has indicated, it might even be prepared to come to terms with its present arch-enemy, Communism, as it has already done with its former foe, Liberalism. Indeed, there are good reasons to believe that Roman Catholicism is learning to adapt itself more readily to social change than was formerly the case. In theological matters, too, the Church is being forced to adapt itself in order to survive, though, here, the process is noticeably slower: a good deal slower than many Catholics would wish. The dead hand of the past weighs heavier on theology than sociology. Nevertheless, some remarkable results have to be recorded.

In the United States, a momentous little booklet has recently been published by the Paulist Fathers of New York. Entitled The Origin of Man, it carries the imprimatur of the Church and is sold in Catholic bookshops. Imagine the shock that some of the faithful will experience to see in it a reproduction of a painting of Neanderthal Man! Greater shocks are in store, though, for the booklet acclaims that "One of the most important discoveries formulated by science in the last 150 years is the principle of organic evolution."

Evolution—it goes on to say—"represents a progressive march from simple, rudimentary, homogenous organisms, to higher, complex, heterogeneous organisms with specialized organs for different functions." And "It (evolution) gives unity and significance to data in such widely different fields as paleontology, embryology, comparative anatomy, and biology which otherwise would be incoherent and meaningless."

True, the Paulist Fathers pay token tribute to the deity in declaring that "Evolution is God's method of Creation," but they make it quite clear that "Old estimates of the age of the earth and life upon it must be revised radically in the light of the most recent computations based on the rate of radium emanations. A period of approximately two billion years has elapsed since the earth attained its present diameter." And they state that resemblances in the development of the human foetus "to some of the principal ancestral forms from which the species is descended . . . have little meaning or coherence save on the postulate of an evolutionary past." Pertinently, if somewhat cynically, it might be asked why God's infallible Church should lag a century and a half (or more) behind biology, but my present role is that of recorder, not critic.

It could hardly be expected that Pope Pius XII would be as revolutionary as the Paulist Fathers when he issued a revised version of the Catholic view on anaesthetics. But, at least, he showed himself aware that some revision was necessary. On the whole, the ex-Cardinal Pacelli had previously displayed an ultra-conservatism in theology and morals. His pontificate has been chiefly notable for the elevation of the status of his predecessors and of the Blessed Virgin Mary; while his declaration to Catholic doctors on childbirth was hardly a progressive one!

Now, however, he has acknowledged the impact of medical science. On Sunday, February 24th, he pronounced to an international group of doctors in audience at the Vatican that there was no religious objection to their using anaesthetics, hypnosis or other pain-killing methods, so long as the methods themselves were not immoral. The old Christian notion that pain purifies has been knocked for six, if not beaten to death, by the declaration that suffering may "produce harmful effects and hinder a greater good." "The patient desirous of avoiding or of soothing the pain can," said the

Pope, "without disquiet of conscience, make use of the means discovered by science and which, in themselves, are not immoral."

For the benefit of Catholic doctors, Pope Pius XII even declared that it was "lawful" to administer drugs when these would bring about "two distinct effects—the one the relief of pain, the other the shortening of life." And, if a sick man "persists in asking to be made unconscious the doctor can consent to it without rendering himself guilty of formal co-operation in the sin committed."

There were, of course, qualifications in the Pope's pronouncement, and there was a specific condemnation of "direct euthanasia . . . because, in that case, a claim is being made to dispose directly of life." Even so, the concessions to modern medical practice are remarkable. Catholic mothers will no longer be expected to bring forth children in sorrow: they may avail themselves of the advantages already enjoyed by others. Furthermore, the legitimate fears of non-Catholic expectant mothers that a Catholic doctor may be less ready to administer a pain-killing drug or anaesthetics, will be dispelled. Whether Dr. Noel Browne will be reinstated as Minister of Health in Eire, with a public apology from Government and Catholic hierarchy, is open to doubt.

The Manchester Guardian Medical Correspondent might well express astonishment that "anaesthetists from all over the world should have been in doubt over the acceptability of their speciality," and satisfaction on being informed that "there is nothing contrary to Catholic teaching in the everyday administration and acceptance of anaesthetics." The plain facts are that the former question was surrounded by considerable "doubt" and that the latter was contrary to Catholic teaching until the Pope decreed otherwise on February 24th.

In this extraordinary Papal pronouncement we see a sometimes-disputed contention of Mr. F. A. Ridley vindicated. Namely, that the dogma of Papal Infallibility did not necessarily represent a backward step—as many writers thought—but, on the contrary, enabled the Church of Rome, whenever the hierarchy deemed it desirable, to burn its boats behind it. This is what has happened in the pronouncement referred to above. Of course, Pius XII could not surrender previously-held positions unconditionally. Hence the qualifications. These are, I should think, quite impracticable, supplying mere camouflage whereby the simple Catholic might mistake retreat for moral victory. "The dying person cannot allow, still less ask, a doctor to make him unconscious if he thereby renders himself incapable of fulfilling some serious moral duties"; and "a conscientious doctor will not countenance it, especially if he is a Christian, without having invited the patient first to carry out his obligations."

Papal language is traditionally vague, and a dying man's obligations may cover nothing more than receiving the last rites. But, whatever they mean, or are supposed to mean, they conjure up a picture that is manifestly absurd; that of a doctor and his patient indulging in a death-bed dialogue. In practice, the qualification is useless. A doctor attending a dying man is concerned with medicine and not morals, Catholic or otherwise.

The Freethinker, London.

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FLASH

Unofficial but reliable reports are that the initiative petition to place a Constitutional Amendment on the California ballot at the next election, requiring parochial schools to pay taxes, has enough names to qualify, and thus the people will have an opportunity to vote to tax Catholic Schools, which have been exempt for the last 4 years.

James Hervey Johnson,
Box 2832, San Diego 12, Calif.

•

Spanish reform plans have been shelved. Franco was especially distressed about a proposition to establish a 150 member national council, of which half the members would be elected by universal suffrage.

THE DILEMNA OF LIBERALISM *

by BRUCE L. MELVIN

PART ONE

Science assumes two bases, probability and relativity. Found within all aspects of life are destructive and creative forces. Hence right and wrong, the ethical and unethical, are relative terms. With these concepts the approach to religion by the rationalist is pragmatic: how religion works in society. Religions in all cultures are two sided: beliefs which when systematized constitute a theology, and rituals, which when practiced serve to unify the believers into a group. These two sides support each other like the rafters under the roof of a house. Herein lies the dilemna of the liberal. Intellectually he rejects the old dogmatic beliefs such as Jesus was born of a virgin and that He died for the sins of humanity, etc., and in the Catholic faith that Mary, mother of Jesus, ascended into Heaven, but is left with the formalized ritual such as the Eucharist, sticking into the air. Rituals appeal to the emotions; they are the art and symbolism by which the individual finds an emotional experience of a reality within the universe which affects the group unity.

OLD FORMS ACCEPTED

Beliefs (dogmas) and ceremonies (rituals) (inherent parts of Christianity) emerged in the past to meet the intellectual and emotional needs of men and women; and as such are hallowed by age. Jesus became a king because the Christians were in competition with non-Christians who looked for a king of miraculous origin. Jesus to the early Christians was a triumphant God. Mary, around the fourth century, A.D., emerged from the chaos of values to take the place of Minerva, a Roman Goddess; an inevitable result of the break-up of the old state religions. Apparently when woman searches for understanding and mercy beyond herself she can find it better in the female symbol. When Christians utilized folk songs in their services and the rosary (probably from Buddhism) they did so because the rituals served them emotionally.

Western man today needs assurance to keep his emotional balance. Individually and collectively, he feels insecure, is afraid, suffers from anxiety, lacks compelling goals, and is subject to hysteria. (Witness the large number who were for McCarthy). These unstable traits,

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To Be Completely Safe.

CHRISTIAN MONEY

August 31st, 1957.
The Church Federation
of Greater Chicago,
77 W. Washington St.,
Chicago 2, Ill.

Gentlemen:—

I am a thoroughly religious man. Nevertheless, I could not, in good conscience, contribute to your cause.

Your overemphasis of the mythology and the supernatural fantasies centered about the personality of the man, Jeshua BenYoseph, is totally irrelevent to the problems of modern life which it obscures rather than clarifies.

Every outstanding, dedicated individual of the primitive past who has set forth a pattern for intelligent, purposeful living has had priesthoods and ecclesiastical institutions spring up after them which have distorted his purposes and surrounded him with the most absurd and incredible mystical nonsense. It has been equally so with Confucius, Buddha, Zoroaster as well as with Jeshua BenYoseph, called Jesus and misnamed Christ.

These men served their ancient day and generation well but this is the 20th century, wherein the crude concepts which came out of the childhood of the race require a realistic reappraisal which, so far, the Christian churches, Catholic and Protestant, haven't had the courage to make.

I know that writing this is wasted effort for "there are none so blind as those that will not see."

Fraternally yours,

Arthur B. Hewson,
616 No. Pine Ave.,
Chicago 44.

Science and the Supernatural

by A. J. Carlson

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2218 St. Louis Ave. St. Louis 6, Mo.

revealing themselves in wide-spread mental illnesses, maladjustments in society, juvenile delinquency and alcoholism, reflect modern society's problems.

In the pre-scientific age the church, whether Catholic or Protestant, had the answer for many of the individual's psychological and social troubles. To the religious devotee troubles were solved by proper beliefs and practices. These channels brought men peace of mind. Today the liberal religionist may postulate a belief in the dignity of man, and thus come to grips intellectually with his doubts but he is left with no art through which to express his religious beliefs, find consolations in the midst of crises or effect identification with persons of similar beliefs. Is it possible that, as Goethe once indicated, knowledge is dangerous? Scientific knowledge can release the individual from superstition but can it satisfy the demands of man's emotions to participate in some common emotional activity? Liberal religionists sometimes take pride in exhibiting the weakness of the Apostles' Creed and beliefs mentioned, but when questioned as to the emotional and the artistic, which is really a question as to how their church is to supply the art needed in life, the answers are generally indefinite.

Orthodox thinkers regardless of historical facts defend the ritual, ceremony and dogmas as necessities for the religious life. They assert that the old creeds and dogmas are necessary, man must believe them or be has no foundation for morality, justice, love and other Christian virtues. According to this position Germans lost their confidence in the foundation beliefs and turned to the state to provide the frame of reference for conduct. The religious literature written in Germany during the last half of last century exhibits fine scholarship respecting the old beliefs but did not supply an altar before which man could worship and express his emotions. Hitler filled the vacuum. During the last few years, many prominent people have moved toward the security offered them by the most orthodox churches. This security is based on the old dogmas expressed and symbolized by such forms as the crucifix and statues of Mary.

ARTISTIC RITUAL PERSISTS

That dogmas and rituals in Christianity came into the church practices because they met needs, as suggested, may be accepted as an axiomatic fact. Rituals are symbolic and man lives by symbols. Remembering that ritual is symbolic art that usually includes music, paintings and/or architecture, in all religions, though the concern here is

Christianity, we quote from Edward Carpenter's essay, "The Religious Influence of Art."[1] With his observational insight he puts the case as follows:

> There can be no doubt, it seems to me, that, whether it be in music or in architecture, or in painting, true art does, without exception, suggest to the mind the existence of something which cannot be easily expressed at all, never clearly, which yet we feel to be akin to our deepest consciousness . . . Whatever its phase, and Art has many phases, it always comes to us with the sense of something veiled, of something still half-unexpressed, which in its fullness we desire, yet find not.1
>
> Art becomes a stepping stone towards Religion.2
>
> And it cannot be denied that there are among Roman Catholics, or amongst those of the Anglican Church who make most use of the impressions produced by music and painting and architecture, a readiness and energy of well-being and a veneration, often wanting amongst those who discard such aids.3

Though we may reject this last assertion of Carpenter it is with such aids the individual forms his values; in short, unconsciously forms and maintains his personality.

Carpenter's conclusions are well illustrated by the actions of two people, a young woman, Phi Beta Kappa, who is now an Episcopalian, and a university professor. In a letter in which the young woman recounted her emotional struggles and pointed to those of such personages as Blake, Coleridge, and Wadsworth, and to the writings of William James, J. H. Steward (The Myths of Plate) and C. G. Jung, she said:

> I am now working out my own interpretation of "forms" of belief that sharper minds than mine have seen fit to preserve. . . . Simply because I cannot sit down and "articulate" my feelings you are not to conclude that I haven't been thinking. . . . I think for myself the rite and art which the Episcopalian Church adds to the symbolism of reason . . . will be an aid to self-integration, to participation in the human community, and will serve to release energy. One of the rites I have missed and have hungered and thirsted for—almost without knowing it—is the Holy Communion . . . Set in the liturgy of Common Prayer of the Episcopalians, see how rich it is—how it meets the needs and develops the capacities of the individual. Confession, Absolution, Praise, Thanksgiving, Petition, Commitment.

The second case is that of a sociologist in one of the large universities. In a conversation about the need for ritual he said, "I was a Methodist, now I am an

Since I've become a subscriber to The American Rationalist, it goes without saying that every issue to arrive here has been a most welcomed friend indeed.

I read it from cover to cover and sorely wish at times that it was longer and would most certainly become a monthly.

Every other month is simply too long a time to wait for it to arrive but when it does, I'm not disappointed and so I say again, I wish it were to become a monthly.

It would suit me fine all around.

Since it would be the wise thing tto get in a renewal early so as not to miss one issue, I'm enclosing the sum of six dollars to run 'til 1960, as my subscription runs out at the end of this year.

Also ,enclosed you will find an additional ten dollars toward The Rattionalist "Sustaining Fund", if one there be, to help promote the reading of the AR in any way you so see fit, or to send "free sample copies" to those who request a copy as long as that sum holds out.

It's the least I can do and I'm quite happy to do it.

With Happy Free Thoughts,

Danny Pezze, the happy infidel.
New York.

Editor's comment: If we had 1000 activists backing their convictions with their money, we could publish monthly.

* * *

You people are sure doing a fine job with the American Rattionalist magazine. I introduce this great journal to all the Freethinkers with whom I come in contact.

Horace E. Rocchio,
Rhode Island.

The American Rationalist, March 1957, has brought to my knowledge a good and courageous man, Arthur Cromwell. A lucid and outspoken analysis of theism in "The House of the Lord" is no small venture even in a "free" country. My sincere congratulations to this intellectual reformer!

For the one dollar herewith you will, please, send me 6 pamphlets of his "sermon".

Hans Kalm, MD.,
So. Carolina.

* * *

Please include me as a member of the Rationalist Book Club. With the renewal of my subscription to The American Rattionalist, I also would like 6 copies of Mr. Arthur G. Cromwell's speech, "Why I Do Not Believe in God." It is one of the best speeches ever given, concise and to the point, covering everything one wants to say.

Max Maker, Wisconsin.

* * *

I sure enjoy reading the A.R., it is the best. I wish more people could read it, for I think this world would be a better place to live in. Keep up the good work, you're doing a great job!

John Juniak,
Pennsylvania.

* * *

A very fine magazine that hits the bulls-eye, and it's just the right size and unmber of pages.

C. M. Rusland,
Calif.

* * *

I enjoy your publication very much.

P. H. Johnsen,
Chicago.

* * *

ATHEISTS CLUBS BEING FORMED IN NEW POLAND

Warsaw—(RNS)— An atheists club has been organized here and plans are under way to establish similar groups in other parts of Poland, the Warsaw Radio reported.

It said that when a nucleus of such clubs has been organized a national congress of Polish atheists will be held to extend the movement.

—"Action"

Episcopalian, I participate in their rituals and I love them."

Henry Adams, an enigma in some ways, born a Unitarian, but with the disappointments of life sought for something beyond its freedom. In "Letters to a Niece and Prayer to the Virgin of Chartres" there occurs in the introductory comments a few telling statements:

> Not only was the Virgin of Chartres the embodiment of mercy and purity to Henry Adams—as was the Kwannon—but in her he found in its most perfect form the mysterious underlying principle of the universe that so fascinated him, and that had been denied him in his own human existence, namely the transmission of life.
>
> Perhaps it was no wonder that the miraculous happened to him, and the impossible became possible. A severe illness passed completely away, from which the doctors had pronounced there was no hope of recovery. 4

The builders of Chartres Cathedral in the eleventh century recognized that the female represents sympathy as well as fertility, a female principle that belongs to the universe as well as does the male principle. Unfortunately, it seems, there exists no place for ritualistic symbolism in the Liberals' thinking by which the total man and the total woman can make their adjustment to the universe.

•

THAT'S NICE, DON'T FIGHT!

Picnic of the Freisinnige Gemeinde, Chicago, held in June at the home of their treasurer Lahenz.

WALTER HOOPS:

we honor . . .

SEPTEMBER

Ulrich Van Hutton died 1523 (no exact date known), outstanding poet and humanist of the German Renaissance, published severe attacks on the Roman clergy (after a visit to Rome) and became a partisan of the Reformation.

6, 1757 **Lafayette** born, fought in our struggle for independence and played a leading role in the early days of the French Revolution. He is credited with the statement: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Catholic clergy."

10, 1797 **Mary Wollstonecraft - Godwin** died, author (1792) of "The Vindication of the Rights of Woman", first great feminist document. In reply to Burke's attack on the French Revolution, she wrote "The Vindicattion of the Rights of Man". She died giving birth to a daughter who became the wife of Shelley.

13, 1872 **Ludwig Feuerbach** died, a foremost philosopher and proponent of a naturalistic materialism. He attacked orthodox religion in his numerous books, especially in "The Essence of Christianity" and exerted a strong influence on Karl Marx in the formation of his materialistic interpretation of history.

14, 1769 **Alexander von Humboldt** born, famous natural philosopher and scientist. He opposed strongly the dead hand of the churches on the development of science. His most famous book "Cosmos" appeared first in 1845. He was a friend of Schiller and Goethe.

21, 1886 **Herbert George Wells** born, English writer, author of "Crux Ansanta", a sharp attack on the Catholic Church. In his many books he tried to present his social ideas in novel form. His "science-fiction" stories had a tremendous influence. His best known work "Outline of History" appeared in 1920.

29, 1632 **John Locke** born, British empiricist and leading philosopher of freedom. His famous essay "Concerning Human Understanding" was finished in Holland because his "radicalism" had made him suspect in England.

OCTOBER

8, 1837 **Charles Fourier** died, French social utopist whose disciples established several colonies in America such as Broks Farm and the North American Phalanx at Red Bank, New Jersey.

15, 1713 **Denis Diderot born,** famous editor of the "Encyclopedie" on which he worked faithfully for 30 years. A prolific writer and philosopher, he became one of the foremost—and certainly the most human one—of the enlightenment.

26, 1759 **George Jacques Danton** born, a leading partisan of the French Revolution whose powerful oratory on behalf of the exploited French people exerted a tremendous influence during the earlier stages of the great revolution. His struggles with Robespierre and his final defeat by him has been immortalized in George Buechner's play "Danton's Death", probably the most powerful drama of human and social conflict.

28, 1465 or 1467 **Erasmus** born, leading humanist and scholar of his age. He attacked clerical abuse but lacked the stamina to break with the Roman Church in support of the Reformation whose partisans bitterly attacked him. His "In Praise of Folly" is a masterful attack on mendicant monks.

28, 1833 **Charles Bradlaugh** born, a famous English freethinker, social reformer, secularist. Champion of woman suffrage, birth control, trade unionism and many other very unpopular causes. He refused to swear the customary Bible oath upon his election to parliament.

29, 1873 **Jean d'Alembert,** one of the greatest mathematicians of all times, member of the Encyclopedists. His hostility to Roman Catholicism was well known; among his friends were Voltaire and Diderot.

The United Nations building has a dimly lighted meditation room, which young couples have found an excellent place for necking. Some of them even left some irreverent remarks in the guest book.

"WHY I DO NOT BELIEVE IN GOD"
by ARTHUR G. CROMWELL

16 PAGES — 20c each, 3 for 50c

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SCIENCE

by

Harry E. Mongold

Some of the science fiction magazines are a good source of popular articles on the sciences. An excellent series by Isaac Asimov (pseudonym of a biologist who is also a highly rated fantasy author) appeared in the early 1957 numbers of **Astounding Science Fiction.** They dealt with the atmosphere of planets, their bearing on the appearance of life, and the chemical processes that were responsible for its evolution.

Among the salient points in this series was a refutation of a view sponsored by the famous biologist-writer, du Noüy, who wrote "Human Destiny." This theory is that statistics prove the impossibility of the origin of life without the guiding hand of a diety. The atoms that make up the complex molecules of nucleoprotein could not have collected blindly except by the most absurdly remote chance, the theory claims.

Of course the point that this view disregards is that atoms are no more subject to pure chance before they are combined into molecules than they are after. As a biologist, du Noüy knew that plant and animal bodies are mechanisms that do not depend on random motions, but he apparently supposed that the science which supplemented his own, that is, organic chemistry, must be less of a science and could be explained in the way that the falling of dice is.

Another point of view that "Human Destiny" made famous is the idea that organisms mysteriously have one distinction from all other things of nature. This is an ability to defeat the second law of thermodynamics. This law is that heat and other energy must continually, in the long run, dissipate into space. Energy does not tend to accumulate but to scatter. Du Noüy reasoned from this that evolution of life would not have been from simple things to complex ones if it was merely natural. He thought that even if God had put complex organisms here, they would have in time degenerated into simpler ones, unless he took a hand.

Really there is no argument there. If there was energy to make simple cells, it existed to make complex cells also. The latter require more time to build, but with more time there is greater accumulation of energy from our constant sources (basically, the sun and lightning bolts). The second law of thermodynamics applies only to an isolated system-one which neither gains nor loses energy from or to its surroundings - while living things are never completely isolated from their surroundings. It is possible for a system which is gaining energy from its surroundings to violate this law, and it does not have to be a living thing to do it. An inanimate device like an electric motor, as long as it is connected to power lines, can be a perpetual motion machine in apparent violation of the second law of thermodynamics. The contribution of evolution has been to make the arrangements of atoms in organic molecules such that the process for each building takes more time. Of course complexity will follow.

In a recent **Science Fiction Quarterly** Asimov has written breezily about axioms—they aren't what most people think they are. There is much food for thought here. In the same issue Richard Macklin writes an article on the probable value (which is not much) of the ideas of future science presented in science-fiction tales.

Another valuable science writer is Willy Ley. He is famous for his work in rocketry. Also he has written books on strange animals and fossils. Currently he edits a column in **Galaxy** Science Fiction. Recently he summarized the main types of reptiles of now and the past, giving examples and their various distinctions. The intriguing stories about sea serpents have been reviewed by him. It seems one should not be too skeptical about the possibility of unknown monsters in the ocean.

The most persistent myth-breaker of the science-fiction field is probably L. Sprague de Camp. He loves to write in various magazines on the tales of Mu, the Maya "alphabet," "machines" with nothing but diagrams inside that give mysterious vibrations, and other new or old nonsense. He has writen a book, "Lost Continents: The Atlantis Theme in History, Science, and Literature."

Many science-fiction fans are Rationalists. Skepticism, the ability to think independently, and an interest in science bring us together.

•

ROMAN CAPTURE

"Church and State" (POAU's monthly, published in Washington, D.C.) included the following in a recent editorial:

"Here are the names of thirteen municipalities in the United States whose names have been captured in recent years by the Catholic hierarchy or Catholic religious orders and attached to wholly Catholic institutions. We give them in the order of their listing in the National Catholic Almanac:

"University of San Francisco, Fairfield University, Boston College, University of Detroit, St. Louis University, Niagara University, University of Dayton, University of Scranton, University of Dallas, Seattle University, Wheeling College, San Diego College for Men, Manhattan College.

"The purpose of this quiet assumption of historic American locality names is quite obvious. Those good American names help to create the impression that the Catholic institutions bearing the public labels are American in nature and control, that they are, as the Catholic bishops said so euphoniously in their plea for public funds for their schools last November, an 'integral part of the American school system.' These Americanized labels, of course, are nothing more than a kind of nominative double-talk. Every Catholic college in America is controlled by a religious order or bishop or aggregation of bishops, all of whom can be directed, removed, disciplined or controlled in both economic and cultural matters by the pope and the hierarchy."

•

We have 35 million laws trying to enforce 10 commandments.

THE POPULATION BOMB

(Presented on the Indianapolis Junior Chamber of Commerce "Forum of the Air", 9:00 P.M., April 14, 1957, Radio Station WIBC).

Far too few of us in well fed and roomy America are aware of the existence of a threat to civilization which is more serious even than an atomic war. The problem we face is not so much a hydrogen bomb as it is a "population bomb"; not so much a nuclear explosion as a population explosion. The nature of this threat is what this panel will discuss this evening.

Our problem has very simple ingredients —people, food and power. And those who have bothered to think seriously about the problem know just as surely as people will continue to increase in number, so too will the laws of nature continue to operate to limit the resources upon which man must rely for food and power. It does not matter significantly that we try to carefully and scientifically conserve these resources; such measures can only complicate the problem.

Tertullian in the third century and Rev. Thomas Malthus at the close of the 18th were on the right track wwhen they predicted that humans could and would multiply beyond the capacity of the earth to feed them. And modern knowledge now permits us to understand the dynamics of population growth and the utilization of natural resources.

In our own time we have seen the need for **Lebensraum** or living space drive Germany, Italy and Japan to war. And Japan and Italy are in much worse condition today than they were in 1940. Other countries too have populations too large to be maintained at a decent standard of living with their limited resources. I need only mention Egypt, India, Spain, and large portions of Africa, the Near East, the Far East and Latin America.

Of course, someone will ask: "Well, why hasn't the population bomb gone off before now?" In a nutshell, the answer seems to be this. Prior to the present century, population growth was generally kept within

bounds by disease, starvation, war and migration to new lands.

Today, however, the supply of new lands is virtually exhausted. And although modern medical knowledge, sanitation techniques, agricultural methods and industrialization have helped push back the dread spectres of disease and starvation—temporarily and in some areas—we must not forget that well over one half of the world's population goes to bed hungry every night—really hungry. And the situation is not improving.

Industrialization, scientific agriculture and modern medicine certainly enable more human beings to live better lives—up to a point. But a point is reached eventually where agriculture and industry can no longer keep pace with population growth. And when our resources begin to give out, as coal and oil will within the not too distant future, and as mankind strains against ever greater obstacles to fertilize his overworked soil, or even his hydroponic gardens, what then? Do we go back to population limitation by the time-tested methods of disease, war and starvation? Or do we, and by we I mean the citizens of every nation, work together to sanely limit our numbers so that the quality of life for every human being will be equal to that which we each desire for our own children.

—edd doerr

Author's Note: — Shortly after the program, the producer of the show, a humanist like myself, was fired from the Jaycees radio committee as a result of pressures from you know where. C'est la guerre.

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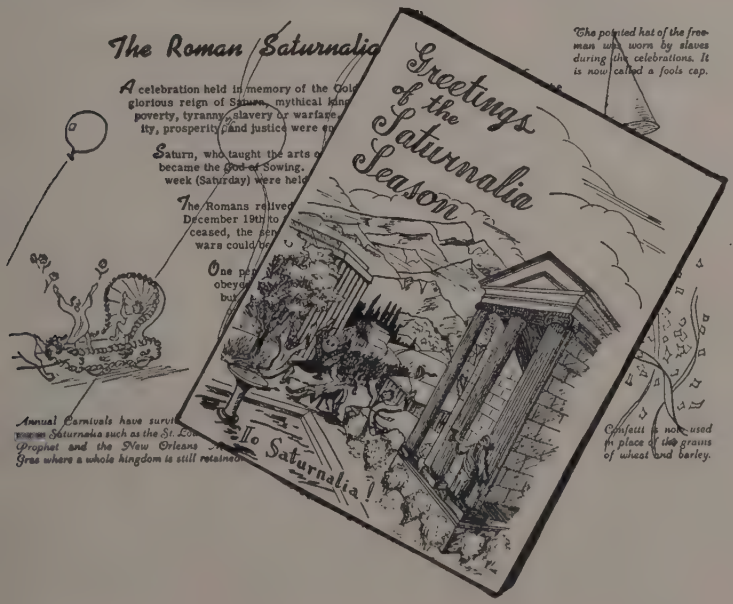
The Roman Saturnalia
A celebration held in memory of the Gold
glorious reign of Saturn, mythical king
poverty, tyranny, slavery or warfare
ity, prosperity and justice were
Saturn, who taught the arts
became the God of Sowing.
week (Saturday) were held
The Romans relived
December 19th to
ceased, the
wars could
One
obeyed
but
Annual Carnivals have surv
Saturnalia such as the St. Lo
Prophet and the New Orleans
Gras where a whole kingdom is still retained.
The pointed hat of the freeman was worn by slaves during the celebrations. It is now called a fools cap.
Greetings of the Saturnalia Season
To Saturnalia!
Confetti is now used in place of the grains of wheat and barley.

describes in 24 lines inside — the story of the Roman Festival and how it developed into the Christian Christmas. Outside picture shows the ancient Romans in celebration. In two colors on vellum. An excellent inoffensive eye-opener.

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SCIENCE AND THE SUPERNATURAL

By Anton J. Carlson

32 pages, 35c, Rationalist Publications

"Science nurtures inquiry, the supernatural stifles it. The two, in their very essence, are incompatible, but they can apparently coexist in some scientists of the first rank. Man is, indeed, a perplexing animal. He is rarely consistently consistent."

For Dr. Carlson science was more than a profession, is was his way of life. The above quotation, taken from the reprint of his lecture many years ago, gives an idea where he stood. Long out of print, Rationalist Publications brings it back again, with a new introduction, by Marius Hansome. He it was who wrote the introduction for a reprint in 1946 published by the Institute of Human Fellowship, now out of existence.

Dr. Carlson served the University of Chicago for 35 years where he was known as Ajax, a nickname that is lost in the past, origin unknown. It was probably because his initials resembled the word, as he scribbled it, but many will give credit to the description of the Homeric god of the Greeks.

Starting in America as a poor immigrant boy of sixteen years from Sweden, he gained fame as a great scientist and teacher who has been quoted for half a century on the campus. He was actually a legend while he lived. His death in 1956 closed the work of a great man as well as a scientist. Dr. Lester R. Dragstedt said ". . .the man was greater than any of his achievements; his personality was in itself his greatest achievement."

The American Humanist Association elected him "Humanist of the Year," shortly before his death.

He devoted much thought to the social responsibilities of scientists. His work on the comparative physiology of the cardiac nerves brought him international recognition. After years of investigation of fundamental questions he could speak with great authority and effect on many subjects in physiology and medicine. As Dr. Dragstedt has said, "It is probable that no man in America not engaged in clinical practice had so great an effect on medicine."

University of Chicago Chancellor Lawrence A. Kimpton had this to say about Carlson: "He despised fraud and he exposed it upon every occasion. His ability led him to the truth, and his courage led him on to fight for it, and he was called Ajax. With all his toughness he was kind and thoughful and infinitely tolerant of human frailty. His standards of quality were unbelievably high, and he asked nothing of others that he did not demand of himself. He was one of the noblest of that great company who built the University of Chicago, and we honor him most if we recall and apply those ideals and aspirations he held for his University."

With his Swedish accent he would say: "Vat iss de deffidence?" That is a good description of Carlson's personality. For when, after one year as minister in the Swedish Lutheran Church he rejected philosophy and chose physiology because he believed that the latter subject permitted experimental verification. He favored controlled observation and experimentation and urged its extension into other fields.

In 1946 the American Medical Association voted him its highest honor, the Distinguished Service Award. He was a mem-

ber of many scientific organizations and a president of the American Association for the Advancement of Science, The American Physiological Society and the Institute of Medicine of Chicago.

Carlson was a clear-thinking, courageous man, outspoken and at the forefront when the occasion demanded. He served as a Lieutenant Colonel in the Food Division of the Army during the first world war and helped feed starving children in Europe after the war with the Hoover Commission. When he saw that medical research was hampered and in many places checked by the anti-vivisection movement, he founded and organized the National Society for Medical Research.

He took an active part in the National Society for the Study of Infantile Paralysis and lived to see the development of an effective means for the prevention of this disease through the use of animals in the preparation of the poliomyelitus vaccine, made possible by the work of the society he founded.

The booklet of his lecture is divided into four short chapters: Science, The Supernatural as a Way to Knowledge, The Content of the Supernatural Revelations, The Ethics of the Supernatural. His picture appears on the cover of the book.

The lecture is that of a scientist, and expresses his thoughts on supernatural concepts which cannot stand up under any test or experiment. On the subject of gods he was definite: "If we take a look at the gods, they can be understood and condoned as inventions of man at his varying stages of social development." He was equally as definite on the subject of holy books, faith, prayer and on the subject of whether supernaturalism is dead.

This Ajax was a great scientist and a great man. For he was not afraid to come before scientific bodies many times and to declare his stand for science and against supernaturalism, something many scientists of lesser standing may wish but fear to do. I was privileged to meet him once and also to hear him give his final talk as president of the American Association for the Advancement of Science when he was very outspoken. My only thought is, who will take his place? —Eldon Scholl

"TOP OF THE WORLD"

By Hans Ruesch

Published by Harper, February, 1950
Published by Pocket Books, April, 1951

"Top of the World," by Hans Ruesch, vividly describes the lives of the Polar Eskimos who live in the Central Arctic, near the Magnetic Pole. The author gives special emphasis to how the Eskimo's way of life was changed by the arrival of the White Man to the North. Although the story is fiction, the social and sexual habits, the religious beliefs, the medical practices and the strange eating habits described are facts and can be corroborated, Mr. Ruesch states.

In the first third of the book, we are introduced to Ernerek and his carefree, happy life. We become acquainted with his friends and his wife, and we enjoy their spontaneity and their gift for quick laughter, as well as their realistic attitude about life and death. The last two-thirds of the book are devoted to the changes in their way of life after the arrival of the White Man. Child-like in their acceptance of the words of their anqakok, who is a cross between priest and doctor, they accept Christianity just as readily, often, not to offend the white visitor in their midst.

After the death of Ernenek and his wife, their daughter Ivaloo lives at the mission as housekeeper. A quick "convert," she prays that she will see God in human form on earth. As a result, when she receives a visitor in the dark of the night, she decides she has received a visit from the Holy Ghost, since she cannot see his face.

When Ivaloo's son is born, he is white with red hair. The simple Eskimos worship him as a second Savior, the son of the Holy Ghost and the virgin. The following spring, with his offer of marriage to Ivaloo refused because Ivaloo wants to marry a man who can hunt and fish, the missionary leaves the

Northland, an embarrassed and humble man. Ivaloo takes over the mission and conducts the services until the arrival of the new missionary. People come for miles to see her son and to worship him.

The new missionary is a Fundamentalist preacher who teaches hell and damnation, instead of love of God and ones' fellowmen. He condemns Ivaloo as a blasphemer and a fraud for claiming her son to be divinely conceived. She is banished from the community.

The author states in the Preface that even the occasional clashes with the Christian missionaries are based on fact. With the missionary's condemnation of social and sexual habits, rebellion breaks loose when the men return from the hunt. We are glad when Ivaloo leaves for the less civilized parts of the North, to the type of life she knows and loves.

Nan Mongold

MAN AND HIS GODS

By Homer W. Smith

Foreword by Albert Einstein — Little, Brown and Company — Boston, 1952 —

This important book, the work of a prominent American scientist who is Professor of Physiology at the New York University — College of Medicine, is a history of man's ideas about his place in nature and his relations to the unknown, the sources of these ideas and their effect upon his pattern of living.

"As a fallen angel", writes Homer Smith, "man would be ludicrous. As an intelligent animal, he has reason to be proud because he is the first who can ask himself, 'whither, why, and whence?' "

How man has attempted to answer these questions through the ages provides the record of his religious and philosophical thinking as a twentieth-century scientist, the author scans this record of what Albert Einstein in his introduction calls, 'mans mythic thought'.

Professor Smith's interest far transcend his specialized field of science. With an Encyclopedic grasp of his subject, he tells the story of the ancient civilizations.

He discusses in fascinating detail such Pagan cults as those devoted to the worship of Mithra, Aionipius, Adonis, the rite of human sacrifice, and its sublimation in other religious forms, the philosophy of the Greeks and the Romans, the origins of Christianity, and the evolution of dogma and ritual in the long history of the church.

The object of Professor Smith's research into the story of man's thinking and man's confusion about his place in nature and the universe is to find what things men can live by today, when the Darwinian revolution has upset the applecart of so many mythical and mystical notions. These findings the author sums up in the remarkable Epilogue to Man and His Gods.

"In his view" comments Dr. Einstein "only if every individual strives for truth can humanity attain a happier future: the atavisms in each of us that stand in the way of a friendlier destiny can only thus be rendered ineffective".

"He can know himself as a creature of earth who has risen by his own efforts from a low estate. If he would rise higher he must be true to earth, he must accept that he is its creature, unplanned,unprotected and unfavored, co-natural with all other living creatures and with the air and water and sunlight and black soil from which their dynamic pattern has been fabricated by impersonal and indifferent forces."

"What man does he does as an individual. His fate was not decreed in the temple of Osiris, he has always had it clutched in his own hands, he need but open his fingers to read his life line. He alone can choose out of his vision of the present and the past his future course."

ENCYCLOPEDIA OF MORALS

Edited by Vergilius Ferm

Leafing thru this book is a pleasure. There are articles (by 52 experts) on the ideas of ethics and values held by various philosophers, theologians, tribes, and religions. There

is also a cross-reference system so that one can look up "Misfortune" or "Rights, Natural" and learn what articles mention them.

The book is a valuable reference work for Rationalists and students of philosophy, anthropology, and history. The articles are written by scholars sympathetic with their subjects. For example, Nietzsche, Machiavelli, and the Puritans are given explanations that make them seem more reasonable than they are commonly regarded as being.

It is a pleasure to read that the Navahos are practically Rationalists, or at least Dr. Kluckhohn's friendly interpretation is able to so present them.

—Harry E. Mongold

Philosophical Library, 1956, 682 pp. incl. index, $10.25.

SHORT REVIEWS

"Extinct Languages," Johannes Friedrich, Philosophical Library, 1957, $5.00. — Well illustrated story of ancient writing and how inscriptions are deciphered and translated. The number of early alphabets and other systems is unexpectedly great. Many interesting facts not in ordinary history books.

"Journal of a Scientician," Piero Modigliani, Philosophical Library, $3.75. — Journal in whimsical style, of ideas in various fields. An unorthodox theist. Thoughts of an industrial scientist. His notion for a new money standard is interesting, altho he misquotes Planck's equation for photon energy.

BOOKS RECEIVED

"Reason, Romanticism, and Revolution," M. N. Roy, $6.50.

"The Essence of Christianity," Feuerbach, Ungar, $2.00.

"The Lamont Case," Horizon, $5.00.

"Extinct Languages," Philosophical Library, $5.00.

"The Tragic Philosopher, A Study of Friedrich Nietzsche," Phil. Lib., $6.00.

"The Anatomy of Freedom," Phil. Library., $3.50.

"Journal of a Scientician,"' Phil. L., $3.75.

"An Essay on Mankind," Phil. L., $3.75.

Scientists Doubt Rising

WASHINGTON, March 23, AP — A survey conducted for a religious magazine reports that "only one out of five" of the nation's top-ranking scientists believes Jesus Christ rose from the dead.

Wilbur M. Smith, writing for the magazine Christianity Today, said he had received replies from 228 physical and biological scientists.

The question was chosen, Smith said, "because of its definiteness" as contrasted to general questions about the immortality of the soul, the deity of Christ and the like, as an index to depth of Christian belief.

"The bodily resurrection of Christ," said Smith, "is set forth in the New Testament as a specific historical event, taking place at a certain time in a certain place; it involves a specific individual . . . an objective reality that could be touched and seen."

Smith found 606 scientists listed in Who's Who in America. Scratching off Unitarians, agnostics and some others, besides 37 whose names and places of education indicated they were Jewish, he wound up with 544 presumably exposed to the teaching of the resurrection.

To date, he said, he had received 228 replies: "36 affirmations of faith in the resurrection and 192 nonaffirmations."

O the nonaffirmations, 142 scientists said flatly that they do not believe in the resurrection, 28 indicated they did not wish to express an opinion and 23 said they did not know whether Christ rose from the dead.

Smith, a professor of English Bible at Fuller Theological Institute, Pasadena, Calif., said in a manuscript for the April 15 issue:

"The most surprising aspect is the acknowledged lack of faith . . . on the part of scientists who claim membership in some Protestant evangelical denomination."

"In view of the extreme liberal views of many congregationalists," Smith said, "and the infiltration of modernism in the Methodist Church, the majority of denials from men in these denominations was no surprise.

"But it was somewhat astonishing to find as many Episcopalians denying the resurrection as professing to believe it, and more Baptists and Presbyterians rejecting it than affirming it."

Only 12 scientists identified themselves as Roman Catholics. Smith gave no breakdown on their beliefs regarding the resurrection. In all, 144 identified themselves as Protestants.

Smith said about 60 prcent of those who expressed disbelief in the resurrection nevertheless "expressed themselves almost reverently in refering to Jesus Christ."

—Democrat and Chronicle.

In God We Trust?

To: Senator Hugh Burns, Chairman, and Members of the Rules Committee of the California State Senate—

Personally and on behalf of all citizens who are for COMPLETE separation of Church and State, I respectfully protest against the enactment of Assembly Bill No. 109 to establish the words "In God We Trust" as the official motto of the State of California, for the following reasons:

1. There is no constitutional authority for a legislative act adopting any religion or religious dogma or doctrine as a state religion. And it is not true that governments or their people are morally responsible to a supreme being as this bill declares. There is no mention of the word "God" or "Supreme Being" in either the federal or state constitution.

2. This proposed "motto" which is synonomous with the words maxim or axiom, meaning a rule of conduct, is a church dogma or doctrine of organized religion. To adopt it as a state religion would violate the First Amendment to the Constitution of he United States prohibiting any law (federal or state) "respecting the establishment of religion".

3. Such an act prompted by church influence to promote subserviency of our secular government and its people to church control, would tend to arouse hatred against, instead of tolerance for, freedom of religious worship.

4. Such a bill is not based on fact. It is based entirely upon belief or pretended belief in the idea of a supernatural being, of the existence of which there is no evidence whatsoever, and plenty to the contrary. In fact, it is a myth.

5. It is not true that our state or its people trust in God as this bill declares. They know that they cannot trust God because, notwithstanding all the prayers that have been offered up to God, people have suffered from the horrors of war, and all kinds of natural catastrophes, pestilence and disease, destroying lives and inflicting terrible suffering, which no God, though claimed to be all powerful, has ever prevented. People have been burned to death in their churches where they were engaged in praying for God's help for their well-being.

We know that our state and nation do not trust God for the security of the state and naion or for the welfare of the people; and the people know they must look to the state and national governments for their protection and security, and for such legislation as will contribute to their economic and social welfare — not to God.

To adopt the proposed "motto" would be adopting an untruth to be "prominently displayed at or near the entrance to each principal public building owned by the state, a county or a city."

This sinster measure is in keeping with the constant activities of a particular church hierarchy controlled by a foreign church-state to which it owes higher allegience than to any government of the United States. The author of the bill probably knows to which church I refer. Culbert L. Olson.

Former Gov. Culbert L. Olson of Califonai appeared personally before the Assembly with the protest.

The Assembly rejected the Bill No. 109. The vote was 21 to 6.

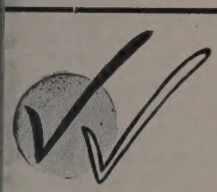
•

CLERICAL HERESIES

Gregory S. Smelters

The magical or superstitious view of the world is the very stuff of the Gospels: It is not the case, as once was surmised, that the supernatural trails in the picture of Christ in the Gospels are a sort of excrescence the easy removal of which leaves us with a credible picture of a normal human being; for the supernatural, as we call it, is the very stuff of the Gospels. — If we eliminate the supernatural elements or unhistorical and legendary, we are left with an almost complete scepticism as to what he may have been and done. There is grave difficulty in acepting the story as it comes to us....

The Rev N. Nicklem (Religion, p. 188. Oxford, 1948).



CHECK *and* DOUBLE CHECK *by* 'CHEKA'

VE HAVE A GOOD REASON . . .

We are late again, but believe me, this time e have a good reason. It was Convention time. Ve closed the doors of the printshop for a week nd off we were, heading towards Philadelphia, here Rationalists, Freethinkers, and Humanists rom every corner of the country were meeting. What a grand event it was! We have seen the ees of the Friendship Liberal League at work. Ve have seen a Freethinkers' Center alive with ozens and dozens of leaders of our movement. Ve have seen the famous bust of Thomas Paine hat was previously displayed in the Indepen- ence Hall many years ago and now is on display n Thomas Paine Center. We have met Arthur romwell, father of Vashti McCollum, A. B. lewson, our editor, who has just returned from trip in England was there too. Mr. Purvez rom Canada was also among us. Many, many thers were present, from the far open spaces n North Dakota, from St. Louis, Milwaukee, hicago and New York, too. Greetings were eceived from our friends in England, and Mr. ardiff sent his greetings. Friends, believe me, eing at a gathering such as this makes you roud to belong to the American Rationalist ederation.

IORE ABOUT THE CONVENTION . . .

Yes, the ARF is growing and will keep on rowing. Five new rationalist organizations ere announced in the following States: Colorado, owa, Florida, Kansas, and Oklahoma. Making t a total of 14 societies now federated in the RF . . . friends, these are not "paper" organ- ations, they are REAL, carrying State chart- rs. Almost 3000 active members are represent- d in these fourteen organizations. And many ore groups are in the making . . . At last, reethinkers, Rationalists . . . Agnostics . . . all re finding the big "tent" where they can meet s one, plan as one, grow as one . . . big, united ecularist family. Fellow Rationalists, help build strong ARF, join today!

NLY A REMINDER . . .

Just a few words to remind our readers that he best way to help our movement is to pass ut our literature to our friends. We have print- d several tracts, leaflets, and pamphlets—re- rints and new material. They can be had at w cost. Why don't you order some today? See he advertisements in this issue.

IF IT CONCERNS YOU . . .

You may be one that has received the last issue of the American Rationalist marked "YOUR SUBSCRIPTION HAS EXPIRED." If so, and you wish to have the magazine come to your home in the future and not miss a number, send in your subscription right away. After all, we want to have a bona fide subscription list, not only a lot of names. By having all of our readers pay for the magazine on time will be a sure way of growing. If the subs would be allowed to lapse we would slump into the old habit of crying for help and more help. We want to keep on doing a good job, we want to keep on giving you a good magazine . . . all of this we can keep on doing if the readers will do their share . . . Thanks! vic.

•

WALTER HOOPS

At Random . . .

228 scientists, all church members, answered a questionaire sent to them by a religious magazine. Four out of five answered the question whether they believed in the bodily resurrection of Jesus Christ in the negative.

* * *

Refugees are leaving Communist controlled Eastern Germany in ever increasing numbers. The monthly average is now 15,000 compared with 13,000 last year.

* * *

A woman obtained a divorce from a husband who "prayed too much". This behavior of a religious fanatic who considered watching television, newspapers, smoking, and baseball sinful was considered intolerable cruelty.

* * *

Schopenhauer: He who loves truth must hate gods, singular or plural.

* * *

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out of the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward into ever-winding thought and action,
Into that heaven of freedom, my father, let my country awake.

Rabindranath Ragore: Gitanjali (1913).

CLERICAL HERESY

Christian mythology comprises Hebrew myths: While the mythology of Israel was largely drawn from Canaanite, and, ultimately, from Mesopotamian and Egyptian sources, we must expect to find that it was modified by the outlook inherited from the nomads of pre-conquest days. — To the first class (of myths belonging to the general myth-pattern) will belong myths which deal with cosmic events, such as those connected with cosmic events of Creation and what we may call the "Tammuz Myth" (of dying and reviving god); in the second and third classes (of fragmentary distantly related to the surviving ritual, or unconnected myths) we may group the Fall, the Flood, the appearance of giants, and some astral myths. — Hebrew Myths, p. 173, by J. H. Robinson in **Myth and Ritual,** ed. by the Rev. Prof. S. H. Hooke. Oxford, 1933.)

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HOW TO BE SAVED

Sir:

A Roman Catholic priest has told Roman Catholics of New York City to remain away from meetings sponsored by Billy Graham Crusades, and given as the basis of such acttion that the Roman Catholic Church is the only true church (May 6). As a Presbyterian, I must protest.

It is only necessary to read the background of the Inquisition carried out in the name of the "true church" to realize that Communist torture methods are no more horrible or brutal. Tyranny is tyranny whether it goes under the name of "the true church" or any other label. The Catholic Church is as guilty in removing the basic "freedom of choice," upon which all other freedoms are based, as any Communist government which imposes its will on the people.

J. N. Hughes,
"Time"

•

RACIAL STAND AFFECTS WORK OF MISSIONS

Archer Before Baptist Convention

In a preceding session, the convention had given warm applause to a guest speaker's denunciation of what he termed the threat of Roman Catholic "clerical tyranny" in this country and abroad. The speaker was Glenn L. Archer of Washington, executive director of Protestants and Other Americans United for Separation of Church and State.

Archer dealt at length with a bill advanced in the Connecticut Legislature to allow bus transportation for students of parochial or other private schools.

Archer said the bill, after passing the Connecticut Senate, 31 to 5, was "virtually killed" when the House voted 138 to 103 to refer it back to a committee.

Assails Statement

When another vote on the measure was in prospect, Archer said,

hree Connecticut Roman Catholic bishops resorted to what he called "direct political blackmail to frighten the Legislature" by issuing a statement to be read at all masses in the state last Sunday. The statement urged parishioners tto "carefully observe" how their representatives vote on the bill, Archer said.

"Here was the naked threat of political reprisal," Archer declared, "for any man who had the courage to stand for the state Constitution, the American tradition and his own convictions."

The bill later passed the Connecticut House by a vote of 134 to 133, with the speaker casting a tie-breaking vote, Archer related. It was signed into law by Gov. Abram Ribicoff.

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